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ABSTRACT

This reader is intended for advanced language students in a bilingual education setting on the elementary level. It includes myths and ethnographic accounts of Athapascan life. An English translation is inserted. (NCR)

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SAPIR-FREDSON STORIES 2

edited and retranscribed by
Katherine Peter

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August, 1974

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Jii t'ee Christian Choo va'at
Rachel dizheh k'aa haa.
Jii dehtły'aa kak.

INTRODUCTION

Jii gwandak kwaii t'ee John Fredson, Sapir ts'a' Ɂihteedeeyiinlii t'inchy'aa. John Arctic Village gwa'an vagwanlii 1891 dai'. Oonduk nankak "University of the South" Sewanee, Tennessee hee gooltin. 1945 dai' Gwichyaa Zhee geeghaii gwa'an vakwaa. Edward Sapir aii ginjii eenjit gwitr'it t'agwah'in nilii. Sapir aii dinjii gwandaii, nihɁehts'i' gwandaii gogwaa'ee gwats'a' k'eegwaadhat. Canada Ottawa gwa'an.

1923 dai' John yats'a' jii gwandak kwaii ɣihteediinlii t'inchy'aa. Jii dehtɣy'aa kwaii 50 years gahkhyuk needarantɣ'oo kwaa. 1973-74 dai' Katherine Peter neeyidaahtɣ'oo U of A dinjii zhu' dehtɣy'aa tr'adantɣ'oo izhik. John aii izhik dai' ginkhii gwiky'aa danahotɣ'oo t'inchy'aa. Gwintsal gwirii ch'ijuk neeradaahtɣ'oo.

FRED VAA SHIN GWAƔTHAT

Ti'yąą dinjii zhuh k'it gwirįį ndaa adaachy aa ts'a' ihts'al dąį', "Gaghyat kwaa shigii geeroąąhtan," yindhan ts'a' geeshoąąhtan ndaa haa neeshoondak. Ch'ihƔan gin andhat niiyit Ɣeehidhii'oo haiinjii dinehdeiingąįį juk geegwahaldak. Ree t'inyaa geeshoąąhtan ts'i' khaii ts'a' gwanlįį gwiizhik ch'iju' neeshoonjik ts'a' dachaavaƔ tsal Ɣąįį ch'ihƔak ndaa ach'oąąh'ee haa Gwichyaa gwats'an tr'inii'oo. Nijuk hii'oo gaashandąįį kwaa. Neets'aii gwats'a' chuuluu haa'ee njik k'iindak hee khai' ts'a' gwik'ii'oo. Ɣąįį ch'ihƔak riį'įį ts'a' han

ii'al kwaa. Drin tł'an shee van gwiiłk'in ts'a' gehdiłk'ee dadhaavir. Gehneii'al tł'ęę ihtsal ts'a' chashandak googaa łaii ts'įį veenjit tr'eeshizhii. Khaa toǫǫ naowak'it gwiizhik traa daagąįį eeghaii niihahk'it qwinzįį nidhiihaa. Chiitąįį tr'iqwiiłk'a' gwinzįį qǫǫ gwiink'oo dąį' tr'agwaanduu. Aii tr'ookit toǫǫ gwiink'oo ts'a' łąą gwinzįį iidichį' kwaa kǫ' choo nin'ee nyaa naradhat gooqaa vijii dhihdlįį. Nakhwats'a' ahtr'aii dąį' łat chan tr'iits'ąą yinjii nakhwahahkhyit van dąį' hee qwintsal qwirįį iichį' tł'ęę łuk qaih dadhaachy'aa tł'ęę chan neehidhii'oo.

Jyaa dii'in ts'a' gwilin drii tł'ee hee kwaiik'it gwatsal Viihtaii goozhii k'eii'oo dzaa kwaiik'it shoondee ch'ihłee t'inchy'aa nakhwaah'in geenjit łi'haa shoo nilii. Zhee gwii'ii izhik vaa t'ihiichy'aa geenjit veenihdeenii'oo. Nilii vir dhaa haa shoondee virinjaa ch'ak'o zhit niiyuk neehii'oo tł'ee nakhwat'an dhinyaa chy'aa t'aihnyaa. Shoondee vaa gwihch'ii izhik drin hee tyah tsal zhit tr'iinin kwaii haa chuu teeraazhik. Traa chan tr'it'ii vankeeriidal tł'ee khaa neechara'al tł'ee too ch'aadrii gwiizhik khyik chiitaii tseerii'in zhahkwan tr'ahtsii ts'a' datan tł'ee vizhit

hanraqwadhak. Niiyuk hee geh'ik zhit

gwiink'oo googaa chiitaii zhah zhit

tseerii'in. Nihdeeriidal goo ch'anjaa

niliį naįį nihłaa gwaandak izhik chan niiyuk

hee ch'aroołk'ii tł'ee tr'aahtoo. Tr'iinin

naii tr'inlii ts'a' diiteegwintsal googaa

naraadrat hee diihaa k'eeriidal.

Ch'eerinjyaa chan duuyee dinehdan t'igwii'in.

Zhat kwaiik'it t'ihchy'aa gwiizhik dinjii

ch'ihłee dinjik dhalai' dahtsii googaa

zhyaa vyah haa handak ts'a' khyi'al chaa

Varaqwah'aii tł'ee haradaahtrit ts'a'

vi'eevalranjil. Fhłai' ts'a' khaiinji'

ch'ahodhat gwich'in ts'a' vatthai' shih

vaqwaandaii kwaa. Ndaa ts'a' drin tsal zhit drin choh zhit kwaii haa qwataa gwahaadhat gooqaa tth'aii hee vi,,ih,,,taii t'inchy'aa. Drin choh t'ee,, nihky'aa hee t'eedaraa'in gwats'a' shrihtee rijyaa qwiizhik shoondee haa gaa dinjii kwaii haa diikhwan t'ee han qwinjik hee qwik'it rindii. Shoondee nan qaandaii,,, ts'a' shih vee qqwantrii kwaa. Datthak shih qwanlii,,. Daii,,, qwahah'i,' qwiizhik ti'yaa,, dahaa,, haa heh'ee dihch'i' qinlii,, ts'a' tsyaa iilii,, dai,' nakhwanan nizii,, chy'aa,, qwats'a' neehoo'oo ginyaa. Shee'ii dirinjaa diqii neekwaii,,, kwaii naii,,, haa. Ti'yaa,, shant'ee kwaii haa heh'ok

tr'ahaajil. Daii qwanlii ts'a' zhah kwaa.

Diik'eiich'i' datthak khwah haa neerahaazhik.

Diikhwan t'ee chan ch'areeghwaa. Łaii

haqaa neekhwaahaadal. Yi'ee deiindak nan

qwinzii qarahnyaa qwats'a' k'iindak hee

qwik'it khwaarąhjil. Han gwatsal goodlii

hee Łuk gwanlii jaŁ haa t'arah'in.

Tr'ookit qweedhaa hee shih tsal adahaa

rookhonjik keech'arahoodhaa. Dihch'i' naii

tr'aqwaraii naqaarii qoo Łaa qaghat kwaa

t'iqii'in. Jak chan kwaa nin tsal chan Łaa

qwintŁ'oo qwanlii kwaa. Khaiinjii than hee

dinihdan dhaqaii chy'aa chan shrits'a'

qeeneeqwaldak. Tthaa rii ndaa ts'a' kwan

tr'iihol ch'ihłan ree shih shee'ii diłk'ee

goo chan vatthai' kwaa. Khaii gwizhit

dhidii ts'a' tth'an rįį nilįį. Natsąą

jaqhat tr'iits'aa tthaii tr'aanjik. Ts'it

chan niiyuk neeqwihiidhak ts'a' tr'ahkhok

tr'inleii akwat ts'it zhyąą k'it t'injik.

łuk chan ndaa ts'a' neeteehandik ts'a' jał

haa vaqwantrii. Ddhah tee hee neeteehanhak

dąi' dzin qwanlii ts'a' łuk jał nah'in kwaa.

Tthaa rii ndaa ts'a' kwan raqwandąii

nigwiindhat. Łąii ch'a'aa kwaa ts'a' vijii

danaa oo'anqahaajil. Tsyaa ginlii dąi'

shih qwanlii neeqwaqwaa'in goo ch'ik'į

qooqaa gwakwaa. Than hee ree t'oonchy'aa

nats'aa "ɖeeɑwiheenjyaa?" Ti'yąą dahąą haa, ɑinyaa ts'a' ɑwik'it t'igiizhik. Ɣąįį ch'ihɣak nakhwee ch'eeɢhwaa ts'a'. Teedriinjik gwaghaih k'iinjik hee ɑwik'it ch'iiɢhwąįį. Ihtsal akwat khwah natsal ɢooɢaa sheenjit nidii. Jak juk it'ee nahshįį ts'a' ɑeetak hee vaqwanlįį gagwah'aɔ izhik hee chan ɖahthee hee gwandaa tr'ineii'oo. Gohch'it shin shih t'arahah'yaa eenjit t'iɑwii'in chy'ąą ndaa ts'a' tthaa ɢooɢaa ɑwanlįį kwaa. Gwaląįį ii'oo nan ɢaashandaii kwaa akwat niheeɣeerahaajil tɣ'ąą hee nats'aa ti'yąą neehidik vik'į ɑwirįį neehihdik. Geetak hee nįįyuk ahtsin

ts'a' nakhwat qwachy'aa datthak nahtraa.

Ch'ihɣǫǫ nidhiihaa izhik ɣi'aa nakhwaa shih kwaa nigwiindhat. Kii khaiin'ee tsal eeghaii van vijii neech'ii'al eenjit khyah ninii'aii. Van dai' hee khyah taneegwaal'in ǫǫ ɣaii tthaa aadroo in'al ɣii. Ti'yaa ɣaii ts'a' vik'ii goodlit ts'a' vizhit qwiɣts'ik eenjit t'ii'in googaa yahtrii khyah doo kwaii dzaa viyaa'at dhindii shahnyaa ts'a' dink'ee yaa'at deedhitin ts'a' yee'at kiindaa hee shits'i' khai' ts'a' hee ǫwik'iinzhii. Than hee naljat ǫǫ deehihjyaa. ɣaii khyik kheeghaii dhaldii. Daa'aii tsal it'ee rii kheeghan al'ii chan oihta' van

tthaa neekwaii aɁdroo. Nakhwats'at dhidlii

drin tɁ'an gehndaa ch'iin'aii tɁ'ee tth'aii

hee nagoodhal'in dachan kwaa kwat tth'aii

oonaa niiyit hee needyaa gaa noodhaltth'at.

Vinich'idiitii goo Ɂaa adan ree nilii kwaa.

Ch'iyehzhak thaɁ rii chan ree zhoo'yuu.

K'aiich'ii chan ree onta' k'it t'inchy'aa.

Yaagha' k'ii'ee needyaa goo deiinchy'aa

k'aiich'ii daatsik onta'. "Sheenjit,

mahsi'," jiinyaa shahnyaa. "Haa, mahsi',"

deehedooɁnaii dinjik dhichii k'adeenahozhii

diɁk'ee rit'inyaa Ɂii. Shih kwaa chy'aa

ch'izhir k'e nilii haa ko' ts'a' iti'iiɁ

shaa. Vikeedhichy'aa tɁ'ee neech'ii'al

goo gwint'oo t'iizhik kwaa. "Niiyuk ch'ii'aa kwaa han nilii lii gwint'oo ii'al ji' nakhweenjit gwiiheezyuu," nyaa ts'a' t'ii'in t'agwaihnyaa. Neech'a'al daanaii qaa hee dinjik di'khwaii gwats'ee hidhii'oo. Nakhweh deeheegyaa gwich'in yiniidhan chy'aa. gwindzik ts'a' shih ts'a' tr'eenii'oo. Niiyuk hedhii'oo kwaa ts'a' geek'ii khadhii'oo. Yi'eendaa deedi' hee ree han gwin'ee. Nakhweh ndaa nan gwichyaa gwanlii k'it t'oonchy'aa gwat'an ree van dha'aii. "Oondaa van dha'aii eeghaii dinjik i'chii yuu," nyaa ts'ivii teeko' azhaa gwiizhik, "nakhwalak naii 'at khagaa'in ji' shih

dhaaqhwaii qaaqiheedaii," nyaa ts'a' han

qwitr'it t'aqwah'in. Ts'ivii niła'adan hee

qwanandha'ee ts'a' qaa chan qwaahshii kwaa

ts'a' łeeqohooky'aa ts'a' t'oonchy'aa kwaa.

Dinjik choo tth'aii hedineet'uu kwaa eeqhaii

sheevan k'inidik. It'ee khaa nagwaak'it

ts'a' han vakaa needhaachy'aa ts'a'

hanidhiichii. Van qwinzii qashreen'aii

qwiizhik hakiisha'aii qoo ch'adai' hee

ti'yaa neech'in'al łii. Dehk'it qwadhaatsaii

geh'at niiyit kwaa ch'ahk'it goo'aii ts'a'

drin hee oo'ee neech'ihkhok chy'aa

t'aqwaihnyaa. Natsal ts'a' dinjik

khadiint'uu aii nilii aqaii qwiizhik oo'ee

neeshaqhok. Dinjii zhuh ky'aa vaka'ahchy'aa qwilin qwinzii sheenjit vikee iłchy'aa chy'aa neenohodlat qoogaa haiinjii nakhweh deiinqaii chy'aa qwintł'oo neii'aa. Jak chan qwanlii ts'a' tr'iits'aa qwihinjii kwaa ts'a' qwiindaii. Nilii dhaqaii tł'ee, "han qwats'a' hii'al," ti'yaa nyaa han qwats'a' niiyit kwaa t'inyaa. Akoo han hee ree dinjik kyaa'yaa. "Tr'ih hałtsyaa," nyaa zhik dinjik dhah haa han tr'ih eiintrat. "Nihts'eehii'al," nyaa ts'a' tr'ih zhit qwahjil. Tr'ih łi'haa natsal tr'ih tł'i' zhit dhidii. Vehndaa dhiidii. Tr'ih nikit zhit dhiidii. Googaa oonii k'eiich'ii

shintł'ee hąhndal haiinjii goǫwąhthee tr'ih it'ee lee natsal ts'a'. Nakhwalik ndak oohaa qǫǫ tr'ikhyit han veeł'ee gwalaii nakhwahaahthal k'it t'oonchy'aa ts'a' tr'ihzhit rahchii izhik chan naajat ts'a' nakhwaa iizuu. Vijii tr'ih neeł'khaa chuu nizii k'it. Navaqhwaa rin'aii k'iighai' hehndik. Chuu nint'aii ts'a' qwintsal han qwik'it teedhakwaii. Tth'aii niiyit yiidhan qwiizhik ł'iidlaii k'ineekok. Zhat "ch'at'o deetak" goozhii izhik dinjii goo shee'ii tth'aii hee giheljii ł'ii. Gook'ąh tr'ahaa'oo qwiizhik zhat k'ineeqiidal. Gaveeł'eehidhii'oo drin ditsik giiłk'ee lii.

Nakhwan kee qoqwahk'an goo goolat naa'ya' kwaa. Geedan t'ee diilat gaah'ya' kwaa. Gwichyaa qwats'a' niiyit qooqaa ti'yaa qwats'a neeyinjihoodhat. Ch'adhah tr'ih haa van tth'aii dakdhat ch'ee'aa gwiizhik nihts'ineeniikwaii. Drin gwinleii kwaa qwats'a' qwahaadhat t'ee yuukon qineeniikwaii. Dzaa qwats'an teendi' chuu nint'aii googaa gineehidhiikwaii ch'adhah tr'ih haa Gwichyaa k'ineiikok. Geech'oaahtan k'ineihdik qwinyaa ts'a' shoo nilii chan ti'yaa geet'iindhan kwaa qooqaa chan geech'oaahtan zhee nineeshizhii.

VASDIK CH'A'AN NIHDEEIINZHII

Vasdik heedą́į' gwanaa gwichyaa niindhat. Tsyaa nilį́į dą́į' shih'an dinjii nąį́į haa nidhizhii varahnyaa. Khaii gwiink'oo gwiizhik andhat naraarii danaak'idik. Andhat ʔeerahaajil gwats'an ineereedaa akhai' shih'an garagwą́h'áii. Aaruk tr'iʔtsą́į́į nyaa shih'an oozhak tr'igwą́ą́h'in. Shih kwaa ts'a' shih eenjit t'igwii'in ts'a' ʔyaa gą́ą́jat kwaa. Oozhak shih'an zhit gagwą́ą́h'in goǫ́ǫ́ shih ʔyuh ǫhtsuu dak hidiilzhii kat nihts'į́į doochį́į́. Shih zhyą́ą́

gogwaah'ya' ts'a' neegiilchuu. Shih ch'ihłak tr'iiłk'ee googaa ch'ihłak aii haanii kwaa. Nihdeeriinjil googaa łaa zhik shih gwandaii aii haanii kwaa. "Deiinchy'aa?" tr'oonyaa eenjit nihdeeriinjil akhai' yee'at k'ii'an geegwiidii łii gik'igwaanjik. "Nihdeeroojyaa," gwinyaa. "Aha'," ginyaa. Vasdik aii it'ee aaruk daak'a' nyaa diits'ii tr'iinzhii. Niiyuk gwahahdii kwaa ts'a' zhee shriit'agwahtsii nihdeegiinjil. Zhee gwikhyuu k'aiich'ii nihłiijuk t'anhochy'a' geedzaii lii gwinyaa. Ch'adak'ik ts'eh gaagwach'aa

naraazhii kwaii tthak zhee gwikhyuu gwanlį,į. Vakat ch'ii'aa vakat ditłeiidii kwaii haa tthak dachan chyah kak gwinzį,į dhidlii. Izhik chan geegiinjil goo chan hee ree gwinzį,į gashroljik. Dzaa chan geegiinjil. Ch'ihłoo t'ee vikeerahchy'aa zhee k'it t'oonchy'aa tr'agwąąh'yą'. Oozhak gwirį,į tr'agwąąh'yą' dachan chyah kwaa khih kak gwirį,į gwanlį,į. Zhee gwikhyuu shih ch'iitsii gwal tyąh vaa vikee ichy'aa at'oonaachy'ąą gwanlį,į. It'ee khainjii aaruk kwaa Vasdik nyaa ts'a' han k'iteerahojil. Shih tr'iiłkhwaį,į haradąąhtrit ts'a' gwintł'oo

ahtr'aii googaa eneekhwaarihiljil. Too
tł'an gwandaa hee nehshrit eeriijil chan
neerigoo'yą' gwinyaa goo shih gwanlį
gwalą́į́ riinjil. Gwiizhik chan ch'ijuk
hee gwitr'it gwanlį́į́. Vasdik dinjii
ky'aa'ee tr'aa'į́ akoo nats'aa dee
oots'it haa gwandak hahtsyaa vaa
k'eeyiidal naį́į́ chan yik'it gwaandak.

SPENDING A SUMMER WITH FRED

When I was a child, my father lived only as a traditional Gwich'in. "It's no use for my son to go to school," he thought, and in spite of the teacher's objections, he always took me away. One summer we traveled far, and we almost starved; now I shall tell about it. In fall, he took me away from the teacher as usual, and we two started off from Fort Yukon with a small toboggan, pulled by one dog, which he pushed forward with a stick. I didn't know where we were going. We went slowly away from the flats on a packed snow trail extending away from the river. Since we had only one dog, we did not go quickly. At noon, having built a fire for my sake, we boiled a rabbit which he had shot. After we had eaten the rabbit, I started off ahead of the dog, though I was tired, being small. When it was getting dark in the evening, we camped and spent the night in a good place with dry wood. Being outdoors is good when one has a fire, but when it is cold, it is bad. That first night, as it was cold, we two truly did not sleep well. In spite of standing in front of a big fire, we almost froze.Also, the wind always blew the smoke at us, it seemed. Early in the morning, we slept just a little, and after we roasted some dried fish for ourselves, we started off. After we had done this for many days, we arrived at a little village called Vi. Here one of my older brothers lived. When he saw us, he was really happy. Since we were to stay in his house with him, we went in it. My older brother's wife gave us hot boiled meat, and after we had traveled so long in the cold, it really satisfied us. While I was staying there with my older brother, the other children and I always carried water up from the river in a little pot. In the evening, after we had eaten, we played outdoors in the moonlight. We made snow huts by piling up the snow and shoveling out the inside after it froze. Though we were cold in our rabbit-skin coats, we played a long time outside. Then we went back in the house, and after we listened to the grown-ups tell stories to each other for a long time, we went to bed. Although we were all small children, we always went along with them when they drove rabbits. Also, they never went

without us when they went to bring back killed game. While we were staying at that village, a man caught a moose in a snare. Since it was so big, it appeared to have choked itself pulling on the snare. After they found it, having cut it up quickly, they brought it home by sled. Since it had suffered in the snare, it seemed like its flesh did not taste right. Later on, though Christmas and New Year's went by, we kept on staying at Vi. After New Year's, the people went off in different directions to work and get food. With my older brother and some other people, we too went up river. Since my older brother knew the country, it was not difficult for him to get food. Food was everywhere in plenty. When it was getting to be early spring, my father and his brother-in-law, being both old men, said, "Let us go again to where it used to be good country when we were young men." My father and I started off together with my uncle, his wife, and his two daughters. We packed our belongings. My father and I packed too, and the dogs carried packs. We set off with our packs, away from the banks of the river, off in that direction toward the country they said was good. Where there were little rivers, we caught fish with hooks. At first, when there was time, we ate a little food that we had brought along with us. The old men put a lot of effort into hunting, but all in vain. There were no berries, and no small game at all. Every single one of us almost starved, but now I am comfortably recounting it. After awhile, it was only by eating ground squirrels that we survived from one day to the next. Once my uncle shot a brown bear, but it had little flesh. Since it had sat in its hole all winter, it was only skin and bones, and what meat there was tasted bad, of course. After a long time again, they killed a porcupine. Since we were so many, the porcupine was gone like nothing. After awhile, it was hard to catch fish, for the rivers had risen and were muddy. When there are floods in the hills, the fish cannot see the hooks in the muddy water. After awhile we were living just on ground squirrels. The starving dogs fell over at our sides. When they came again to where there had been food when they were young men, they saw no animal tracks. All alone, we wondered, "What are we going to do?"

My father and his brother-in-law said, "I wonder how it would be if we had separated and gone in different directions?" So they did that. We went off upstream along the river named Tedranjik, with one dog packing for me. Since I was small, my pack was small, but it was heavy for me. Now it happened that we occasionally found berries growing in abundance as we proceeded on. At last, after we had gathered food as one does in the summer, we two came to a country where there were not even any ground squirrels. I didn't know where we were, I just followed along in my father's trail. Sometimes it rained for a long time and our clothing got all wet. One time we camped, and we had no food at all. In the morning, where a large rock stuck up, we set a trap to catch something to eat. When we visited the traps early in the morning, we found that the dog had evidently eaten a ground squirrel caught in the trap. My father became angry at the dog, and whipped him, even though he had only done it because he was starving. "You sit here and watch the trap in case something gets caught in it, and you can kill it," he said to me, and putting his gun on his shoulder, he started off in the direction we had been traveling, and slowly disappeared. I was scared alone there, but what was I to do? All this time I had the dog sitting by me. I clung to my little axe, the only weapon I had. During the morning I caught two ground squirrels in the trap, and after noon, since the country was bare around there, I noticed my father walking toward me though he was a long way off. I stared at him, because he didn't look like himself. He was wearing only his under-drawers. Also, he looked as though he was holding something in his hand. As he approached near me, I saw he was holding something red in his hand. "My son, say 'Thank you' to me," he told me. "Ha! Thank you," I cried quickly. He had come upon a sleeping moose, and he shot it. There had been no food; he quickly set the bull moose fat to roast before the fire. When the meat had been cooked, we ate, but we did not eat much. "We have not eaten for a long time; if we ate a lot of fresh meat quickly, it would be bad for us," he said, so we didn't. As soon as we had eaten, we went back to the moose he had killed.

We had been about to starve, it had seemed to us, and with light steps we started out toward the food. We had not gone far when we climbed to the top of a ridge. Off yonder in front below us a river extended. On the flat ground before us was a lake. "Near that lake out there lies the moose," he said. He set several spruce trees on fire. "If our relatives see the smoke, they will know we have killed food," he said as he worked quickly. Since the spruce trees grew far apart, the fire did not spread. He led me to where the big moose was, not yet cut up. Just as evening approached, having quickly cooked something for ourselves again, we went to bed. In the morning, I woke when the sun was shining nicely; my father had already cut up the meat. Not far from where the animal was cut up, we made a place for sleeping. During the day I packed the meat to the campsite. How I worked! While I packed the meat home, my father cut it into small pieces for drying. In Native fashion he cooked it many times for me; though we had been starving, we now ate pounded dried meat. There were berries again in plenty, and we lived well. After the meat had dried, my father said, "We will go to the river." The river was not far away, and so we quickly carried the moose to the banks. "I'll make a boat," he said. Quickly he constructed a boat with the moose skin. "We'll go downstream," he said, and quickly loaded the canoe. The boat was really small: he sat in the stern, and I sat in front of him, right in the bow, and he could hand me something, it was so small. Our dog should have gone along the shore, but it looked like the current would carry us away from him quickly, so we put him in the boat. The dog was afraid and acted badly. He almost upset the canoe, as if the water were bad. Only when he was tied up like a bundle was he quiet. Since the current was strong, we flew along quickly. There were a lot of bad places in the river, but my father knew the river well and guided us this way and that. When I thought we were still far from home, we arrived at the confluence of the Chandalar and its branch. People were there at the place called "Nests between on top," but my uncle and his family were

still away. After someone started off after them, they arrived back. The day we separated from them, they had evidently shot a young moose. They set a fire signal for us but we did not see their smoke. They didn't see our smoke, either. Although Fort Yukon was far away, my father wanted to go back there. While it was still morning, we started off again down stream in our skin boat. Not many days later, we came to the Yukon in our canoe. Here, though the current was strong, we started upstream. In the skin canoe we arrived back at Fort Yukon. When the teacher heard I had come back, he was glad. Though my father still did not like it, I returned to school.

VASDIK ENTERS A CAVE

Vasdik recently died at Fort Yukon. When he was a young man, they say, he walked with some other men to visit a bear hole. In the cold part of winter he was hunting far away with some other people. They went a long way from there, and while they were on their way home, they unexpectedly ran across a bear hole. By the light of burning shavings, they looked down the hole. Since they had no food, they were not afraid. They looked down into the hole, and they saw the brown bear sleeping up on top of a pile of sacks of flour. The bear just looked at them and went back to sleep. They shot the bear once and it didn't move. They started to enter, and though the bear was alive, it didn't move. "What is the matter with him?" they thought. Then off to the other side, they noticed an opening. "Let us enter," they said. "Yes," another said. Vasdik walked ahead by the light of the burning shavings. After quite a distance they entered a sizeable house. Up against the walls of the house various objects hung on hooks. An overcoat, an outside coat, an outer-coat, a cap, along with all kinds of other clothing hung along the walls of the house. There were tables and chairs, all in position on the floor. All the objects were neatly placed, as if about to be used. Further on there was another passageway, also well arranged and cared for. They also went through here. In one place they saw something like a kitchen. They looked down on it. There was no floor in it, only a gravel surface like a beach. Along the walls there were knives, forks, pots, and all kinds of cooking utensils. Now the shavings were almost burned out. They quickly went back along the passageway. They butchered the bear they had killed, and although it was storming badly, they returned home with packs on their backs. Around midnight they stumbled home. "Let us go back and see that place," they said, but as they were just coming upon the country where there was plenty of food, there was lots of work to be done. Vasdik is a very honest man, and how would he tell a lying story? The men who went along with him told the story the same way.